

2

The Abridge

mente of goddes Statutes in
myter, set oute by Wyllyam
Samuel seruaunt to the
Duke of Somerſet
hys grace.

Imprynted at

London by Robert Crofts
ley for Robert Sough-
ton dwellynge at the
ſigne of y^e biſhops
myter wythin
Ludgate.

Anno Domini. M.
D. L. I

3

To the most honorable and bette-
 ous Lady Anne, Duches of Somerset her
 Grace, William Samuel her moſte
 humble and faithfull ſervant, wiſheth
 the fauoure of God, encrease of
 honour, long lyfe, and proſ-
 perous healthe, bothe of
 bodie and ſoule.



Vhen I conſiderid with my ſelfe
 the labours & paynes that haue
 bine taken of dyuers builders in
 Chryſtes churche (my gracyous
 Lady and miſtris) I thought my
 ſelfe not borne into the earth, to be a looker
 on the buildinge, or to ſtand gapping at other
 menues dyligence, but to put to my helping
 hand, for feare leſt ſh I ſhoulde be cewardyd
 among the ſhel persons, or haue that ſmal
 talent taken from me, that my maſter gaue
 me, for not putting it to the chaunge bāke.
 I haue now but begun, as it were the ſqua-
 ring out of a greate ſtone & do offer up vnto
 your grace the begynnynge of my work, and
 ſh I ſhal perceiue that my ſimple doyngs,
 ſhall be well acceptid, of your grace (as the
 groſſe doing of the ſame may be an occaſion
 to ſh contrary) then ſhal I gladly go on or
 procede in my doyng, at the leaſt wyſe er-
 reſſe, ſhal I doubt not but make eueri part
 better thā ſh other at their forth commynge.
 My mynd is that I wold haue my contray
 A.ii. people

The Epistle

people able in a smale some to syng the hole
contents of the byble, & where as in tymes
past the musicians or mynstrells, wot wont
to syng fained myracles, saints liues, & ro-
bin hode, in stede thereof to sing, vndoutyd
truthes, canonycall scrpytures, and Gods
doynges: haue also begon the same order
that I intend to kepe as wher a boke hath
thyrtye, forty, or fythtye chapters, to deuyd
it into fyttes, or partes, that it shall not be
to teduous to the reader, synger, or hearer,
to haue the boke in praciys. Also thys my
doyngs I trust shall cause the scrpytures, to
be often read, as the man þ hearyth a parte
of a story in þ scrpytures, & doth not knowe
the hole: thys may moue the hole to be red,
and to those that be well sene in the holpe
wrytynge, this shall kepe the in remembrance
of those good things that they haue lernid
The abrygement of Gods actes or statutes
I do call it because it is a summe or short
reherisal of thinges done at large in
the Byble booke, whych may be
called the kyng of al kynges
actes, despyrge your
grace to take it in
good worth
and to
accepte my good wyll
as I truste your
grace wyll,

4
Benefits

In G. E. L. A. and D.

the .v. booke of Moyses contained be:

The first Chapter



Almyghty God dydde make
the heauen,
the Lyght the firmament:

*** * The sun, the moone, the stars
the beasts,

wyth foules to slepyng bent.

The erth the sea and al therein

all thys hys wroght dyd make

woyth man made last and yet set fyrst
hys wyll on them to take

The .ii. Chap

Segyn dyd then the lord to rest
from makynge of suche thynges

And poynted Adam to a place
a garden full of spryngs

One tre bent, and man doth name
the beasts after his wyll

In slepe to hym hys make was made
whych dyd hys mynd fullfyll

The .iii. Chap.

A.iii.

Caused

Genesis

Caused was man by Satans sleight
goddes wyll to burste out ryght
The he, the she, and the serpent
are curste and dzeuen out quite
foz fere lest man shuld then dyspayze
Wyth hys wyffe and to hell
the womans seed y wyche was chzist
Shall come and make al well

The.iii. Chap

Downe fell Abeli Cain hym slue
in offeryng to the Lorde
The iust was slayne of the vnjust
as scrypture doth recozde
The is he curst and doth dyspayze
after hys wycked deede
The genealogy of Adams sonnes
and their sonnes doth pzocede.

The.v. Chap

Euery yere that Adam lyued
is there ful plainly tolde
Whose age was then. ix. hundred
And Just thyrty yere olde
and so from hym vnto iust Noe
The chapter doth expze

the

Gene's

the names & yeres how long thei lude
wyth much of their successe

The .vi. chapt

Ful wycked were the people tho
a floude was threat of god
wyth a pzecept to make an ark
Euen as the lord had bode
And then dyd Noe pzepeare the shyp
after the lordes deuylse
And ready prest as he was wyld
agaynst the floude shulde tye

The .vii. chap

God spake these wordes to Noe his
and we thereto must harke (ma
Go thou and all thy familie
wyth speede into the arke
Euen so dyd Noe as god hym had
and toke of eche kynne two aine
Hys wyfe hys sone & al their wyues
and then began the raine.

The viii chapt

Wonderyd dares and ode fytty
the floude begonne to ende
A rauen and eke a doue also

A. liii.

Noe

Genesis

Noe forth for newes dyd sende
Then went Noe forth, and did offer
to God burnt sacrifice,
Whych lyked well the God on hye
When the smell dyd aryse.

The .ii. Chapter

In fauour then was Noe a bleste
and murder is denied,
A rainbowe sent, and promise made
wyth water not destroyd.
Then Noe fell dronke, and lay byld
and Ham his sonne was glad,
The other hyld him, and were bleste.
but Ham his cursyng had.

The .iii. Chapter,

Know ye may of Noe his sonnes,
as Sem, Ham, and Iapheth,
Thus Hams sonne, begat Nemrod
a hunter on the heath,
Of these thre sones a their sones sones
the earth was stord agayne,
In toges a kinds w realmes a lades
but most of them were barne.

The .ii. Chapter,

Leu. 11.

Genesis

Letudre wente this route to build
Babel that great hye towre,
The lord came down & chaūged thre
in lesse space then an hour, (ronges
The kynd of Sem agai..e is tolde
vnto iuste Abraham
Whych went w Lot his fathers sōne,
and dwelled at Haran.

The xii Chapter.

Much fauour God shewd to Abzā
dwellinge in Canaan,
Which god him highr, the cam a derth
to Egypt went he than.

Then wylled he Sarai his wyfe
to call him brother tho.

The kyng her toke and was plaged,
whose name hyght then Pharao.

The xiii Chapter.

Neighbourlyke yode Lot and he,
and toward the south they wente

Then parted they their land a good
that God had to them lene.

The promise then to Abzām is
repeted once agayne,

That

Genesis

**That he and his seede after hym
the brest land shuld obtaine .**

The. ciii. Chapter

**Of fozen kynges Lot taken was
which ward and wan that land,
But then Abram dyd them deitroye,
and toke hym from their hande.
Melchisedech with bread and wyne
him met with mykel boste,
He gaue him tenth, and paid the kyng
of Sodom all he losse.**

The. cv. Chapter

**Perforne wold God, the land he had
to Abram promised,
A sonne to haue, he doth beleue
and so is iustified,
Howe that his seede in bondage shuld
in Egypt there re name,
And be restord vnto their land,
and so sent home agayne.**

The. cvi. Chapter

**Quite barrē Sarat thought she was
and gaue Abram her maiore,
which did conceiue, and being proud
her**

Genesis

her mistres dyd vimbzayde,
 Her mistres chode, and she togo
 for faryng with her fell
 An aungel her retourned agayne
 and plyght her Ismaell.

The xvi Chapter

Remoue bid God the Abzams name
 and cald hym Abzrahaim,
 And Sarat is named Sara
 of whom tho Isaac came,
 The sacrament is here begon
 of Circumcision,
 Isaac is plight, and Abzrahaim
 for Ismael doth mone.

The, xviii, Chapter

So vnto hym thre men appeared
 lyke trauelers of myles,
 Sara dyd heare that she shuld beare,
 and womanlyke she smyles.
 The ouerthrow of Sodom than
 to Abzrahaim they tolde,
 He prayeth to them, being one God
 hys vengeaunce to wythholde,

The, xix, Chapter

The

Genesis

Two aungels lodged, & Sodom me
wolde then haue them defylde
Blynded they were, and after stroyde
saue Lot and hys vnfylde,
Hys wyfe to salt was turned tho
for breakyng goddes pzecept,
Hys daughters he begat with chylde
when dronkelyke he had slepte.

The twenty Chap

When Abraham dyd flyt he dwelte
in the lande of Gerar,
His wyfe being sayd, he feared his life
and called her syster.
Abimeleck sente for her then
his pleasure for to haue,
God him denied, then caused he her
much ryches for to haue,

The, xxi, Chapter

Almyghty God sent Sara tho
Isaac her only sonne,
And Agar is put out at dozes,
with Ismael her sonne,
An aungel dyd her comfort tho
beynge in wylderneſſe,
About a well Abimelech

Genesis

and Abraham made peace

The xxii. Chapter

**Being then wylld to kyll hys sonne,
and hether to was prest**

**God told him then for his gre at faith
in hym all shuld be blest,**

**Nachor brother to Abraham
had eyght sonnes by Milcha**

**One of her sonnes was Bethuel
whych was syre to Rebecca.**

The. xxiii. Chapter

**Commend to god dyd Sara then
her soule that was so mylde,
At her ful yeres she fell on slepe
and dyed vndesylde,**

**The Abraham bought a plat of ground
of Ephron the Hethite,**

**He layd his wyfe into the caue
when it was his by ryght.**

The. xxiiii. Chapter

**Decre dyd Abram to his man
and sware hym by an othe**

**To seke a wyffe for Isak mete
and so he dyd for trouth**

He went and came wyth Rebecca

Genesis

whych Isaac tok to wyfe
So lyued they together both
and led an honest lyffe,

The .xxv. Chap

Eftsones dyd Abrahā take a wyfe
which bare hym chyldeſen moze
He dyed and gaue Isaacke hys ſonne
hys good and all his ſtoze,
Then Isaacs wyfe, euen at one byrth
Jacob and Eſau bare
And Eſau ſolde hym land and ryght
and yet ſmall was hys fare

Thus haue you hard of Genesis
the pyth and halfe the ſome
Twentye and fyue in chapters paſte
ſyth that the fyrſt begonne

The .xxvi. Chap

A Dearth then cam in Isaacs time
and ſo he dyd remoue
That land was plyght to hym
of god that dyd hym loue (and his
The kyng chode Isaac for hys wyfe
because

Genesis

because he dyd but fayne
And shepherds stroue about þ welles
but all was well agayne

¶ he xxvii Chap

Regyld dyd Jacob Esau than
Rebecca wrought the feat
Whyle Esau hontyd in the fylde
hys brother gat the cheat
When Esau cam from hontyng home
It vexed hym ryght soze
Hys father cherd hym yet dyd he
hys brother hate therfoze,

¶ he xxviii Chap

Commandyd Jacob sought a wyfe
and so to Laban went
Esau dyd wed an Ismaelyte
whych vnto euell was bent
As Jacob drempt he thought he saw
a ladder, angels dyght
Of Chyrt is tolde, a bowe he made
vnto the God of myght

¶ he xiii Chap

Decre myth Laban Jacob dyd
and seruyd hym feuen yere

Rahell

¶ ends

Rahel to haue it was his fee
but Lea dyd apeare,
And so beguiled, yet dyd he serue
as much for Rachel more,
He hauyng both, a childe he had
whych Lea to hym bore.

¶ The xxxi chapter

Ech barrē, both thei gaue their maids
to theyr husband to wyue,
So had he chylidren that they bare
to hym beyng alyue.

And Jacob arte what his reboard
Shuld be at Labans hande
The spotted lābes & Lyds of gottes
that fell in Labans lande,

¶ The xxxi chapter

Flytte from Laban god him bad
and so he dyd obaye,
He toke his wyues and all his good
and slypped so awaye,

Then Rahel stole the Images
agaynste her fathers wyll
And Labā chod, but peace was made
wyth Jacob on an hyl,

The

Genesis
The cccii Chap

Gosinge home ward to wordz his land
to hym angells apperde
Of Esau frayd, he sent him giftes
even hondryds on a herd
An angell and he stroue so long
vntyll it was day lyght
The angell changyd Jacobs name
and Israel hym hyght

The ccciii Chap

Hastlye Esau set hym out
hys brother for to mete
And Jacob sent hys herds afoze
and came after on fete
But when they met the greyd well
God so wrought then wyth them
In partying plats they dwelte in two
as Jacob in Sychem

The ccciiii Chap

Jacob had but one doughter
that Dyna hyght by name
She went to se and to be seene
and so she cam to shame
Sychem saw her and her toke

B.1.

and

Genesis
and forced her by myght
He was destroyd by Jacob sonnes
and all the cytye quaght

The. xii. Chap

Know dyd Jacob all there spyte
to Bethell then he yed
Hys name is tolde and Canaan
is to hym promysed

In chylb d Rachell dyd depart
and Benjamin she bore
Ruben unhyld hys fathers wyfe
and losse a fiese therfore

The. xxi. Chap

Lykewise is told of Esau's wyues
and Gentylls daughtres all
He and Jacob, were very ryche
in goods tere strall

Esau had Dukys þ were hys sonnes
euene twelue in nomber Just
He was father to Edomys
a floke that wer vniust

The. xxvii. Chape

Moze for to here of Jacobs lyke
in Canaan he dwelt
Josephs brethern lykyd hym not
and cruelly they dealt

Genesis

Into Egypt then was he solde
hys brethern dyd the dede
They tolde hys syer, þ he was slayne
wyche made hys hert to blede

The .xxxviii. Chap

Now than is tolde how Juda toke
a woman of Canaan

He had thre sones, two wer destroyd
the one was namde Onan

Chamar was the womans name
that both they had to wed

And Juda by her had to twynes
when she was brought to bed

The .xxxix. Chap.

What hap then Joseph had
the lord dyd so prouyde

Hys masters wyffe did hym prouoke
but he her sure denyde

She hym acuse, but not deserude
her tale as then toke place

Whereby Joseph, to prison went
but gyltlesse in that case

The i. Chap

But in prison wer Pharos men
and both of them layd fast

B. ii. His

Genesis

**Hys baker chief, and butler both
whyles his anger dyd laste
Joseph with them in prison was
and as they slept ful sounde,
They dreamed dreames, which Jo:
vnto them dyd expound. (seph the**

The. xli. Chapter

**Question arte of Pharaos dreame
of oren fat and leane
Which Joseph did exposid ful plaine
and tolde what they dyd meane
He was set vp, and ruler made
in Egypte ouer all
He had two sones, and so the dearth
on Egypte then dyd fall.**

The. xlii. Chap

**Ryde out for corne did Josephes kyn
And came to him vnknown,
He threat them hard & thei were spies
into that contrey blowne,
Simion layde in prison is
whyles they dyd home retorne
Beniamin they toke wyth them
which made their father moerne.**

The

Genesis
The. xliii. Chap

So backe they went to Egypt tho
wyth gyftes and presentes greate
And Sinton is deliuered out,
and Josephs chekes are wet.
Joseph could not chose but weepe
when Benjamin he sawe,
They sate and feasted in two partes
accozdyng to their lawe.

The. xliii. Chapter

Then Joseph wzought a pzetie caste
Benjamin for to haue,
And thet he layde vnto his charge
he dyd him so behaue,
Then Juda surety he becam
for Benjamin hys sake,
Hys father Jacob he did knowe
it heauilye to take

The. xlv. Chapter

Unknowe was Joseph al this while
but then he tolde them all,
That he thet brother Joseph was
that ruled greate and small,
Then wylled he his brethern straye

B. iii

they

Genesis
their father for to feache
In Egypt there to byde and dwell
as fere as it dyd streache

The xlii Chapter

Appoyntyd forth then Israell went
in Egypt for to byde
And God hym bade nothyng to fere
for all shuld wel betyde
Jacob his sonnes and al there sonnes
is then in order told
And Joseph wente them all to mere
full Joyfull to beholde

The xliii. Chapter

Brought was Israell afore the king
in hys presence to stand
And Pharo wyld that he shuld dwell
where fattyst was the land
Then Jacob sware Joseph his sonne
even vnderneath hys thye
Hys bones to lay in Canaan
at tyme whan he shulde dye.

The xliiii. Chap

Causd was Israell syke to be
by course of natures kynde

And.

Genesis

**And Joseph went with his two sones
To know hys fathers mynde
Jacob did will, that Josephs sonnes
Ephraim and Manasses
Shulde be as chyldren to hym bozne
which Joseph well dyd please.**

The xlii Chap

**Down fel his sones vpon their knees
euen twelue by nomber Just
He blest them al, and tolde of thyngs
to come that wer dyicust
Then chargd he the þ they shuld laye
hys bones in mainreyfield
Then pluckt he vp hys leggs to hym
and vp the goit he yelde,**

The l Chap

**Eche thing was don, his corps they
as he on lyue dyd mynge (toke
And layd it Do wne by abarag syde
fulfylling so eche thyng
for 3yue dyd Joseph all the faute
that hys brethren had wrought
And so he dyed & wyld hys bones
to hys fathers to be brought**

B. iiii.

Here

Exodus

Here handle ye now the ende and some
of Moyses his fyrst booke,
The second shal in order come
such paine the wynter toke.

The fyrst Chapter

The fyrst Chapter of Exodus
the twelue tribes it doth name
Which being dead & laid in earth
theyr chyldren came to fame,
A newe kyng than in Egypt came
that gaue the Midwyues charge
To kyl þ males when thei were boyn
but they set them at large.

The.ii. Chapter

Moses then was bozne and caste
euen downe the riuer in reedes,
And Pharos doughter toke him vp
and shewd him motherly deedes,
Then Moses sue an Egyptian
and fled, and toke a wyfe
Then cried the people to the Lord
whych sawe their woeful lyfe.

The.iii. Chapter

So

Exodus

So Moyses kept hys fathers thype
not farre from Oreb hyll
Where in a bushe the Lord aperd
and told hym all hys wyll
And bade hym go to Egypt bake
the Eraelys to tell
That out of bōdage they shuld come
and lyue and do full well

The iiii Chap

And Moyses then receyuyd sygnes
of hys callynge by God
hys reasons all they are assoyd
and forth the Lord hym bode
And Aaron met wyth hym in felde
together then they went
Of Jethro Moyses toke hys leaue
and yed where he was sent

The v, Chap

Aaron. Moyses, both they twain
told Pharo God hys mynd
The more the people wer opprest
the kyng was so bnynde
Then cride they out and gan to chide
wyth Moyses and Aaron

And

Exodus

**And Moses aied God the cause
whych looked them vpon.**

The vi, Chap

**He promised deliuerance
vnto the Israelites,
Also the land of Canaan
which made them chereful wyghts
Then Rubens spring wyth Sinton
is tolde, and Leuit
Of whom came Moses and Aaron
that had gods bests to do**

The vii Chap

**The god made Moses Pharos god,
and Aaron his prophet,
And then god turned Moses rod
into a serpent greate,
The Sorcerers dyd euen the same
to harded Pharos herce,
The water the waters turned to bloud
yet dyd he not conuerte**

The. viii Chapter

**The second plague that Pharo had
was frogges ouer the lande
He sent for Moses and Aaron**

Erodus

to take the thyng in hande,
 He mocked them, therfore the lord
 turned their dust to lisse,
 And thei put by, then came there flies
 after the lordes deuce,

The ix, Chap

The fyft plague was mozn of beasts
 that dyed in Pharos lande,,
 And syxtly sores with botches great
 yet dyd he god wythstand
 The seueth was hayle & thūder much
 that made the lande to shake
 And lightning great frō heauē on hye
 which causd them all to quake.

The x, Chap

Yet Pharos hert was hardenyd
 and god he dyd resiste
 He dyd it not of ignoraunce
 but well he knewe and wyse,
 The eyght plague was grasshoppers
 that god almyghty sente
 The ninth was darkenes in the dare
 thei knew not where they went.

The xi. Chap

Cōmaun

Exodus

**Comandyd wer the Israelyts
the Egyptyngs for to spoyll
Agaynst they shulde depart and go
and gyue them all a foyle
At midnight then the Lord did bowe
to make so great a slaughter
The fyrst borne of Egypt to kyll
as it is tolde hereafter**

The xii Chap

**The passouer with the swete bread
commaundyd they dyd eate
And If there chylvern are the cause
the meanyng they must create
The fyrst borne then destroyd was
and robbed wer the rest
And so the Ebzues toke there waye
euen towards the land behest**

The xiii Chap

**The fyrst borne of the Israelyts
the Lord dyd tak and chuse
And comanded them an yerele y feast
among them for to vse
Then passyd they the wyl dernes
wyth Josephs bones also**

Two

Exodus

Two pyllers for the day and nyght
they had thereby to go

The xiiij Chap

Pharo hys herte was hardenyd
agaynst the Israelyts
So follow did he wyth al hys trayne
and came wythin theyr syghtes
But God hys people dyd defend
by nyght and day from harme
The passe the sea but Egypt men
lay drowned in a swarme

The xv, Chap

Whē they wer past thys danger great
they sang a goodlye songe
A woman cam forth w dyuers moze
and daunsed all along
The bytter water was made swet
and pleasaunt for to drynke
God must be harde in his couenant
and on hym must we thynke

The xvi chap

So whē the people wer to monthes
wythin the wyldernes
Then wythyd thei agayne to be

Exodus
in Egypt at the y^e fleshe
It rained quailles from heauen on hie
and manna for there bred
And forty yeare in wyldernes
with that they wer all fed

The .xvii. Chapter

Forth as thei went, thei lackid drink
and gruge then dyd the flocke
At Moses sate then had they some
whiche cam out of a rocke
Quere came a kyng hyght Amalech
agaynst them for to fyght
Whā Moyses hands wer holden by
then wer they put to flyght

The .xviii. Chap.

Jethro Moyses father in law
cam Moyses for to se
who welcomd him, his wif & sonns
after the best degre
Whē Jethro saw what pains he toke
whan Judgement he dyd vse
Suche accyue men as loud not coyne
to helpe, he wylld hym chuse

The .xix. Chap.

Then

Exodus

**Then as they went they cam into
the monte of Sinai**

A royall people they are calde

If Gods wyll they applye

**The Lord dyd say he that doth touch
the hyl shall dye out ryght**

**But Moyses wyld went vp to hym
in thounder and great lyght**

The ii, chapt

**And god to Moyses there did gyue
ten Just commandements**

**Precepts to kepe and guyde vs by
wyth all theire hole intents**

**An aulter of earth then God dyd byd
hys man Moyses to make**

**And if of stone he dyd it buyld
no tolle thereto to take**

**Twentye chapters afoze are tolde
in order as they stand**

**The rest hercafter ye maye rede
if ye wyll take in hand**

The

Exodus
The xxi chapter

The second booke of Moyses then
euen Exodus by name
Doth tell good lawes for maistrats
to execute the same
That masters be not ouer sore
their seruants for to mayne
And he that kylls a man, is Judged
for he must be slayne

The xxi chapter

Thē forth agayne is told such lawes
of theft the forth folde payd
He that defylles an vnplyght lasse
is wylld to mary the mayde
A witch, and he, that knowes, a beaſt
both dye they muſt of right
All vsery it is forbode
and hatyd in Gods syght

The xxi chapter

These two afore and thys the next
telle all of cruell lawes
Judges are wylld to take no gyfts
but here the poore mans cause,
Thou maſt not follow a multitude
wyckednes

Exodus

Wyckydnes to commyte
Nor haue to do wyth forren Gods
though thou shuldest dye for it

The xxi. chap

The Lord comandyd Moyses then
and al the head rulers

To worship him, & wyche doth dwel
en hye aboue the stares

The lawe was told, & the hole rorote
wyth voyce thereto obeyes

So Moyses went vp to the mounte
and bode there fortye dayes

The xxv. Chap

Then God to Moyses did dyscryb
the fa byon of hys place

Hys labernacle how to buylde
in euery poynt and case

He promysed that in that house
wyth Moyses he wolde treate

Betwene the cherubs in thence place
wyche was hys mercy seate

The xvi. & xvii. Chapters

The syre and twentye and the next
chapters of Exodus

C. l.

Doth

Exodus

**Doth styl declare the forme and shap
as God dyd it dyscus
How that hys, holly place and house
wyche was hys temple tho
Shulde be as he had it deuysde
whereby he myght it know**

The. xxviii. Chapter

**Also to hym god dyd describye
how Aaron shulde be cladde
Such garments myght þ people tell
what office Aaron had
A brest lape and a tunicle
a straye cote vnder that
wyth other thyngs þ he must weare
whether he stode oz sate**

The xxix. chap

**To Moses also god dyd shew
how Aaron shulde be priested
wyth al hys sonnes after what sort
they shuld be consecratyd
And god to hym dyd promyse then
that he wolde be their God
And thei shuld know he had the lande
from ybaro and hys rod**

the

Exodus

The xxx, Chap

An alter also he must make
thereon to burne incense
Also on it to reconstyle
perely for their offence
A brasen laver he must make
to washe and make all cleane
The anoynting oyle wyth all the rest
more holper thyngs dyd meane

The xxxi Chap

Unto two men god gaue the feate
to worke the holy thynges
The saboth then, and day of rest
God vnto Moyses myngs
Tables twaine the lord dyd gyue
to Moles on the hyll
Wherem wer wyrite the .x. preceptes
whych was the almyghytes wyl

The xxxii. Chap

A golden calffe was made the while
the people wer so barne
And Moles prayde to God for them
and burst the tables twayne
Whē he cam downe he chod the prest

C. ii.

and

Exodus

and burnt the calfe in fyre
Moyses yernestlye prayd for them
yet some were payed their hyze

The xxxiij chapter

Commandyd wer the people tho
that they shoulde thense depart
But god denyed to go wyth them
they were so froward in hert
And whethe people harde therof
they dyd lament in mynde
Moyses wyllid to se Gods face
and saw hym but behynde

The xxxv Chap

Two tabelis then ar mad agayne
and God hys mercye plyght
To cope with Gentells oz there gods
it is forbydden quyght
The swete bread feast w fyrt begote
and saboth daye is tolde
The first frutes Moyses hard exprest
whose face dyd shyne lyke golde

The xxxvj Chap

So Moyses tolde the people all
that is afore expreste

To

Exodus

To offer tythes and pay there feutes
eche on of them was prest

Bezalel Ahahab

whych wrought in sylke and sayes

The tabernacle they must make

and Moyses doth them prayes

The xxvi chap

These to afore made many thyngs
as God gaue them the gyfte

Rynges of golde and curtens thye
to ronne all in a dryfte

The people brought such stoz of
that there was ouer muche (Russe
willing thei wer, to build gods house
and for to make it ryche

The xxvii. Chapter

The ark was made of sethin wood
the mercysate of golde

The tabels and the candel styks

wer made of the same molde

Lampes lyke cupez þ stode on them
to borne and to gyue lyght

The incense aulter it was made

C.iii.

accozdynz

Exodus
Acordyng vnto ryght

The xxxvii Chap

A nother made for offeryngs
whych shulde there on be burnt
A brassen lauer for to washe
much lyke vntyl a fount

Sicles thousands was the sūme
that of good wyll they gaue

The spard no cost to please the lord
so he their soules myght haue

The xxxviii Chapter.

Then Aarōs garnētys they did make
apoyneyd for the nones

Of costlye golde and goodly sylke
all set wyth p̄cypous stones

So fynlye then they dyd the worke
as God to Moyses wyld

And he it blest and prayde it much
when he the work behelde

The xli. Chapt.

So last of all, almyghty God
to Moyses tolde hys mynde
How he shulde set the holy thyngs
in their order and kynde

The

Exodus

The lord did compas with a cloud
the tabernacle quite,
The prelens of the lord of hostes
was wyth it day and nyght

Thus Exodus is fynished
in the forty chapters all
Leuiticus comes next to it
whych haue lyke wyse ye shall.

The first Chap

GOD almyghty Moyses tolde
wythin Leuiticus,
How he shuld offer sacrifice
the Lord dyd it discusse
Whether it were of beastes great
or elles of cattel small.
Of turtle doves the maner howe
they shulde be offerd all.

The.ii. Chap

For meate of bring, & for swete cakes
the maner it to tryn,
If leauen were put in therto
then shulde it not lyke hym,

fyne

Leuiticus

Fyne wheate floure, and frankincense
must go vnto this fraile,
Salte must season eche sacrifice
whether it be foule or beast.

The .iii. Chapt.

The order how the offering
for peace it shuld be bide,
To make acord wher strife was had
that hate myght be refusde,
Of oxen, shepe, and lambs and gores
attouement shalde be made,
Leuiticus the thyrde Chapter
doth shew the forme and trade,

The .iiii. Chapter

That priest that then comitted synne
and done by ignoraunce
shuld reconcile wyth sacrifice
confessyng his myschaunce
And if a lord byd lyke wyse so
offer he must lyke wyse
The subject for the same offence
must offer sacrifice.

The v. Chapt

For such as swere and not perfozmd
they

Leuiticus

they must confesse the dede
And offer a goate or ells a lambe
vnlesse he be in nede

The order how he shulde be clensde
that touchre an vncleane thyng

The Ignorante that synnyd then
an offeryng must brynge

The. vi. Chapter.

Then he that stole or dyd dysceyue
his neyghbours wyllingly

Or founde a thyng and it benyde
fyue folde restore shulde he

The doer enell then offer shulde
for there offence and synne

An offeryng then is toloe full ryght
for Aaron and hys kyne

The. vii. Chapter.

For trespass offeryng must be had
lyke wyse for synne and peace

The bakte a broyld with fryed flethe
is theirs that it dothe dresse

The fat or bloude may no man eat
it is denyed playne

of best or foule where so it dpe

by

Leuiticus

by chaunce oz elles be slayne.

The. viii. Chapter.

**The order how that Aaron shuld
anoynted priest then be**

**And all his garmentes fyt for hym
then mete for hys Degre,**

**And also for hys sonnes thereto
to mynister also,**

**Whyth all their albes and tunicles
wherewith that they shulde go**

The ix chap

**Then Aaron offerd to the lord
for hym and all the reste**

**And then the people out of hande
by Aaron were all bleste,**

**Thys lyked so well the lord aboue
Hys glory dyd apere**

**Consume he had the sacrifice
afore them all wyth fyre,**

The x. Chap

**And straunge fyre in sensors tho
was offered by a newe**

**And they were slayne for their offence
Aadab and Abihu,**

The

Leuiticus

The priests were the forbydde wyne
 to drynke they were denyde
 But they myght eate the sacrifice
 if ought were lefte besyde.

The xi, Chapter

The beastes y do not chow their cud
 nor weare their hofes in twaine
 For man to eate for sustenaunce
 they myght not then be slaine
 Fythe lackyng scale oz fynne to swym
 myght not be eaten tho
 Nor diuerse fowls nor creping beasts
 whych on the earth doth go

The xii chap

A law to Moses god dyd gyue
 for women that bare chylde
 Such paynes to them & to the lyke
 myght teach them to be mylde
 Eyght dayes in house remayne they
 and then be purifide (shulde
 And offer gistes for sacrifice
 such as she myght abyde

The xiii chapter

The priests for lepers they must loke
 and

Leuiticus

and iudge them by their skynne,
A whyte spot that is waxed blacke
a lepre dothe begynne,
Eli other notes if man wyl know
a lepre howe to deme,
Let hym then reade the Chapter all
which is of. L. thirtene.

The.iiii. Chapter

Now at the time when he must be
amonge the folke agayne,
He muste be clenfd then of the priests
by order wrytten playne,
And all the house that he was in
it must be clenfde also
With searching had when it beginnes
er further that it go,

The.v. Chapter

the maner how that men shulde be
clensyd and purged cleane,
If they wer staynd by course unkynd
unpurennes it doth meane
For women also it doth thewe
that haue their byrthryght kynde
A sacrifice to purge them wyth

for

Leuiticus

for them was then assygned:

The xvi. Chapter.

What thyngs that Aarō must fulfyl
wythin the holy place
And how to clyense the sanctuary
the maner and the case.

The feaste of clyensyng then is tolde
howe that it shuld be vsde
And all was done as god them bade
and nought at al terysde.

The xvii. Chapter.

Without the doores the sacrifices
they must nedes all be slayne
So was the lord without the gates
whych dyed for our payne,
And god dyd the cōmaund they shuld
not offer vnto deuellcs
Nor eatc the bloud nor carren meat
but keepe them from such euels,

The xviij. Chapter.

The ten and eyght of .L. doth tell
what kynreds are forbode
To mary or spouse in wedlocke rate
whych are denyd of god,

But

Leuiticus

But chargd thei are to kepe and sarue
the lorde hys bests and wyll
and quight to fye frō Gencyls trades
whych altogether ar ill

The. xix. Chapter

Expoundyd is the ten p̄cepts
in ten and nyne of L,

Let every man that loues the woꝝd
gyue eare what they do sell

To steale oꝝ lye oꝝ false to dcale

oꝝ Iugde in matters wꝝonge

Noꝝ man to weare a womans cote
where it be thozt oꝝ longe

The. li. Chapter

That none may sacryfice their seeðe
to fozten gods oꝝ strange

Such parrell is direct thereto

that death there lyffe must change

And those that woꝝk by soꝝlery

thou may not to them trust

And certayn kinreds are foꝝbod

in whych not cope thou must

The. xxi. Chapter

When one dyd dye and hense departe
the

Leuiticus

the p̄test myght not be bye,
Nor yet be shauen on head nor chyn
for God dyd it denye
Also they: w̄ques thei must be mayds
they: daughters luyng chaste,
Wh̄ shapen men may be no p̄ests
of holy thinges to taste

The. xii. Chapter

Such persons then þ̄ whych myghte
eate of the sacrifice, (not
Almyghtye god tho in hys lawe
shewes then who he denies,
The maner howe that they shuld do
when they to offer wente
All thys was done to kepe the backe
from doyng their intente,

The xiii. Chap

Comaund did god the Sabbath day
and easter to be h̄lde
The first frutes feast and w̄ltsontide
it myght not be refusde
The feast of cleansyng also must
be kept in order ryght
W̄yth other feasts þ̄ there are myngd
as

Leuiticus
as Moyses dyd them wyght

The, xiiii, Chapter

**Decreed was then þ lamps shuld be
and oyle in them lyghe**

**With shew bred set vpon a bord
eche both in their sight**

**The chylde that curs a did blaspheme
was stoned vnto deathe,**

**He that kyles a man muste dye
as God almyghtie sayth,**

The xxv Chap

**Eche seuē yere tho, the Sabbath yere
must solemnlye be kepte,**

**No vine was cut for that hole yere
nor corne esowne nor repte**

**The fyfty yere were bond men free
and landes restord agayne.**

**All blury it is for bode
by wordes that are ful playne**

The xvi chapter

**Forbyd dyd god all Images
by wordes most playnlye tolde.**

**To them to knele he doth denge
A man to be so bolde,**

God

Leuiticus

God wyll defend hys people all
 that wyll hys word obeye
 But they whych not regard hys wyll
 their counsellis shall decaye

The xxi Chapter

God told how howes shuld prysed be
 woman were it oz man
 And for þe tythes that shuld be payde
 whych wer apoynted than
 These commandementis afoze
 were gyuen in mount Sinai
 With chargis great them to obserue
 from god the almyghtye

Leuiticus is past and gone
 t wentye and seauen in all
 And Numerye ye shall haue next
 the forth boke we ic call

The xxii Chapter

A Pre to battayll those that be ree
 from twentye yeares and moze
 Are poyntyd out of al the trybes
 save Leue kept in store

D.i.

800 yche

Numeri

**Whych trybe y^e lordē did take & chuse
to mynister his wyll**

**Suche holy thyngs as he had lawed
they must them all fullfyl**

The ii Chapter

**Byld the tents how that they shulde
was tolde vnto them tho**

**The tabernacle round aboute
eche trybe hyg tent to know**

**The heades and rulers of the hostes
are namyd in ther kynde**

**The Leuites seruid in the mydes
as god had them assygnde**

The iii Chapter

**Chuse out to battayl myght thei not
the Leuytes in their trybe**

**For y^e fyrst booke the Lord them toke
and so set them on syde**

**To mynister hyg holy thyngs
wythin the holye place**

**And next thereto to build their shrods
they must in any case**

The .iiii. Chap

**Decre dyd God what thei shulde do
chelte**

Num: xi

these offyces he tolde
And further then he poyn tyd them
they not to be so bold
Eche one after hys stocke and kynd
full decently was set
And euery one to kepe hys course
wythouten stay or let

The v. Chapter

Eche one with issue, & lazar man
myght not among them dwell
For wrongs the done furefold restoꝝd
the law dyd them compell.
From company that was suspecte
to kepe mens wyues in awe
There was set out of gelousye
a good decreed law

The, vi. Chapter,

For suche as then did bowe the bowe
of perfect abstynence
The lord almight their fare did point
to kepe them from offence
And also shoude to Moses than
the maner how Aaron
Shuld blesse y flocke, saying y lord
D.ii. blesse

Numert

blesse and kepe you eche one

The. vii, Chapter

**Gifts wer gluen then of the Lords
and heads of Israel**

**Among them al then one was hyghe
by name Nathanell**

**Great were þ gifts that they did glue
they sparyd for no cost**

**In setting forth Gods seruite ryght
thei myght wyth al men boht**

The. viii, Chapter

**How þ the lord wold haue þ lambes
to Moyses he dyd show**

**The candelstykes in order fitte
where they wer hye or lowe**

**For cleansing offeryng must be had
the Leuytes it must vse**

**Whych whan they cam to fyfty yeres
offeryng they myght not vse**

The. ix Chapter

**Justly how to kepe their paske
to Moyses it was tolde**

**And how the fylde or forren man
to offer myght be holde**

¶

Num: xi

He that denyed to offer tho
he muste be made to dye
Both nyght and day a guide they had
a cloud and light from on hie

The .x. Chapter

Knoweledge had the people tho
by trumpettes that were blowne,
were it in warres oz tyme of peace
the sounde to them was knowne
From Sinai they dyd departe
their captaines numbred all,
And Jethro wold not flyt wyth the
betyde what myght befall,

The .xi. Chapter

Lyke fooles the people did complain
and plaged they were wyth fyre
wyth Hanna cloyd, to Egypt backe
for fleshe was their desire
Moses then dyd greue the Lorde
whose burden he dyd ease,
On quailles thei fed, and kyld thei wer
for god they dyd displease,

The .xii. Chap

Miriam then dyd grudge & swell

D. lli.

at

Numeri

at Moses, god hys iudge
And Aaron dyd consent therto
and so they both dyd grudge
With leprosse was Miriam stroke
to teach her to rebell
At Moses prayer she was restorde
and lyude, and dyd ful well

The. xiii. Chapter

Notes to take of Canaan
twelue men were thither sente
To see the farnes of the lande
therefoze afoze they went,
Whych came & told how ryche it was
wyth grapes a cluster great
Thei told of cities grate and stronge
whych made them chafe and feare,

The xiiii.

Opinion had the people then
that land not to obteyne,
And grudge they dyd agaynst y^e lordes
whych wold the strayght haue sayne
Not one of all the Israelites
the best lande dyd possesse
Saue Josue and Caleb both
whych

Nimeri

wherch two, the lorde dyd blesse,

The .xv. Chapter

Describe dyd god a sacrifice

for synnes of ignorance

But dye they shulde that wylfull ye

dyd synne by arrogance,

Stoond he was that gathered sticks

vpon the Sabbath Daye

Their garmentes garded round about

goddes bestes for to obeye

The .xvi. Chapt

Quarels picked certeine tho

and Cozab was the one,

Also Dathan and Abiron

the fourth made vp of Du,

These rebelde against their heads

and moued god to Ire,

He caused the earth to take them in

and burnt the rest wth fyre.

The .xvii. Chapter

Receiue a token of their euell.

Immediately they dyd

Twelue rods wer brought fro al the

as god hym selfe did byd (heads

D. liii Among

Numeri

Among them all then Aarons rod
Dyd flozethe forth wyth buddes
To teach them way the prechers ihe
for lesyng of their bloudes.

The. xviij. Chapter

Such thinges as Levites the dyd v'e
dyd god almyghty poynt,
Thei wer his priests to serue his will
whom Aaron dyd anointe
To who the tythes & fruits wer paid
to maintayne their degree
And Aaron had an heritage
as ye may reade and see.

Eygthene chapters now are past
of Numeri by name,
And eightene more ye shall haue nexte
I trust in as good frame.

The. iij. Chap

A Red Cow then was bod to kyll
by Eliazer the priest
To sparge her bloud, and burne
as he ful well it wyll, (her quene

Numeri.

**A law to kepe the people cleane
from fylthynes or spot
No man to touch the holy place
but he that was hys lot**

The xx. chapt

**Begyn dyd Israell for to gruge
they lackyd drynk to drynke
Out of a rok there gushide a streame
that fylld them to the drynke
The Edomys wolde not let pas
the people thozow hys land
Then Aaron dyed and in hys Rome
Elyazar dyd stand**

The xxi. Chapt

**Captayne Arad came to fyght
and lost hys Cite and lyfe
Immedyatly whan they wer come
even from the waters of stryffe
Then song thei wer by serpens great
and heald by one on hys
They kylld two kings, Sehon & Og
as Israell passyd bye**

The xxi. Chapt

**Deuys dyd Balak for to curse
the**

Numert
the Israelites to hell
And sent for Balam in his fume
his cursyng for to tell,
He once denyde, and yet he went
his mynde was set on gayne
He smote his Asse, and the denyde
hys labour was in vayne.

Therrii, Chap
Euen as Balac had decrede
so went he by on hys,
And Balam talcke with god a whyle
and spake thus by and by,
How shal I curse or elles desyre
whom god doth nothyng so
And the he blest, and blest agayne
or euer he dyd goo,

The riuii, Chap
forth went Balam in parables
Declaring Israels happe
And Balac angry wyth the thyng
hys handes in one dyd clap
When he had sayd, then Balam tolde
of Christes kyngdome playne
A starre and Scepter by shall ryse

in

Numeri
In Jacob for to raygne

The xlv. chapt

Gods people then did syp a wyze
and whordom dyd commyt

The Moabyts in their seruice
had trest them vnto it

The god comaūdid Moses strayght
to hange the rulers all

As two were doyng of the dede
Whinehes on them dyd fall

The xlv. Chapt

How many wer the Isracyts
that Canaan shulde possesse

The hole xii. trybes are nombryd al
whom God dyd chuse and blesse

He wylld the land for to be delt
by parts in forme equall

The mo, the moze, the fewer the lesse
so that ne one to haue all

The. xlvii. Chapt

In prease the cam ther certein maids
inherytance for to craue

Euen so they had, as next of bloud
successyuelly must haue,

The

Numeri

The lande behest to Moses shewd
and told he is to dye,
His prayer is heard, & Josue set
hys come for to supplie.

The .xxviii. Chap

Knowledge geuen for every daye
what offering they must vse
A lambe at morn, and eke at euen
unspotted they must chuse,
The paske how that it shuld be kepte
the daye is pointed out
with all the order of the feaste
to put them out of doubt

The .xxix Chap

Lyke sacrifice as god dyd poynte
thys chapter doth expresse
And tels how al their meats & drinkes
in order they must dresse
Eight daies at once they must not cease
to offer sacrifice,
And worke no kynde of worke in the
as god dyd the dpyse.

The .xxx. Chap.

Men that bowed, or sware an othe
wryth

Numixi

myth promise to the Lord
 Must stand to it and not go bak
 the scripture doth accoꝝd
 But mayd oꝝ wyffe that did the same
 wythout their heads consent
 They must go bak if he denyed
 foꝝ all their good intent

The xxxi, Chap

Next to that went Israell foꝝth
 the Madianits to kyll
 And slue y males & boꝝnt ther tobong
 and led the rest at wyll
 Equally the spoyle was delt
 the captaynes were so good
 Saue certain things wer giue to god
 foꝝ sauyng of there bloud

The xxxii, Chap

Over Iordane towards the east
 possession out was set
 foꝝ two hole trybs and halfe a one
 so that they wolde not let
 To go befoꝝe their bzethern all
 in harnes freshe and bryght
 Agaynst the lande of Canaan

to

Numeri
to put them all to flyght

The. xxiii. Chap

Perfrome did Moses gods precept
their Jorneyes he dyd togyte,
from place to place in wyldernes
and telles where they dyd lyghte
Then god did bid that they shuld kyl
the Cananytes out ryght
And dyng ther chappells al a downe
and burst there Idolls quyght

The xxiiii. Chap

Quyetly how they shuld possesse
the land is tolde thim playne
The east the west the north the southe
where they shuld ralle and raygne
Who shuld point out the land bi lotts
the Lorde dyd Moses tell

The heds shuld set out eke mas part
where he shulde byde and dwell

The. xxv. Chap.

Resyte dyd God the Leuytes lotts
the suburges and there towne
For refuge certayne cytes set
to kepe them in there boundes

De

Deuteromie

He that wyth wyll a man dyd kyll
 he must of ryght be slayne
 One wytnes may in no wyse stand
 Onlesse that they be twayne

The xlii. Chapter

Supplycasyon then was made
 for mayds that wer vnwed
 within their tribe the must they take
 their housband and their head
 Every trybe within hys trybe
 must wed and take hys wyffe
 Not one to myngell in others parte
 for feare of bate and stryffe

So Numery hath thus hys end
 the forth boke it is set
 The fyfte in order ye shall haue
 if God gyue vs no let

The i. Chap

Rehersall fyrst is made
 of thyngs that wer begone
 from Orebhyl, to Cades barne
 the acts that God had done

The

Deuteromie

**The charge y^e Moyses Judgys gaue
let rulers heare the same
If they intend the Lorde to please
and voyde rebuke and shame**

Ex. ii. Chap

**Begone as Moyses had tofore
so forth he doth p^{ro}sede
from Cades barne vntyll they came
withoutten feare oz drede
And fought agaynst Sehon the kyng
whiche Sehon dyd possesse
He was destroyd and all hys lande
was taken more and lesse**

Ex. iii. Chap

**Cast downe wer all the Amonites
by Israells myghty hande
Lyke wyse Og the kyng of Basan
afore them myght not stand
Josue chosen captayne was
to stand in Moyses stede
And Moyses bade hym to be bolde
and do as god shuld byd**

Ex. vii. Chap

**Decreed lawes by God almyghte
did**

Deuteronomie

Whych if they wold attende them to
then shuld the y do full well
from thense to take ne adde thereto
nor Imagys to reare
Thre cyties poyntyd for refuge
all thys doth there apere

The v, Chap

Euery law that God dyd make
for people to obeve
Is clode within the ten precepts
whych there all reade ye maye
For Imagys yet once agayne
renued is the charge
And if they hede the Lord hys hests
the land is theirs at large

The vi Chap

Follow they must the Lord his wil
euen earnestly woth myghte
Upon their dores and posts also
they must them plainly wryght
Not onlye so but also teache
their chylterne they ar bade
The Lords preceptes both al & some
E.i. that

Deuteromie
that they may know their god

The vii, Chap

God dyd charge no leage to make
wyth Gentylls in no wyse
They must destroy there Idols quite
and all there gods despyse
He also sayth that he wyll blesse
the keepers of hys wyll
And curse the rest and charge he gaue
Idolaters to kyll

The viii Chap

How meruelously that god had delt
wyth Israell fortyre yere
In wyldernes wyth benifytes
as playnlye doth apeare
They are commandyd not to say
their myght dyd them defend
But that the lord dyd bryng the forth
and gaue their foes theire ende

The. ix. Chapter

In any case they are forbode
to trust in their owne strength
For who so doth, hym wyll betyde
a faule to haue at lenghte

Moses

Deuteronomie

Moyſes then rehersall made
full bzeſſye in a ſume
From time they had receiued the lawe
till they to luſt begone

The .i. Chap

Know ye may of Iſraells walke
whyles they in Iorney went
And how the tables wer renued
when they wer broke and rent
Nothing the Lorde did then requyer
for doying them ſuche good
But that they ſhuld hede his preceptes
and ſet thereon their mode

The ii Chap

Loue they muſt the Lord hys lawe
ſtylle Moſes gaue them charge
With hert & mynd thei muſt him ſerue
that had ſet them at large
To talke there of when that they riſe
or at their ſyttynge downe
Or ells in iorney as they walke
in felde or eles in towne

The .iii. Chapter

Moſes once moze gaue them charge
E.ii. agaynſt

Deuteronomie
agaynst Idolatry
It to suppressse and put it do bone
and from the same to flye
And bloude to eate, they are forbode
in any maner wyse
And onelye do as god them bade
and not wh at lykde their eyg

The, xiii, Chapter

No prophet false, must bide and lyue
but must be made to dye
Wycked folke must not be harde
though in thy brest the lye
God for to trye the Israelytes
how strong they wer in fayth
Would suffer thynges to proue the w
as Moyses playnly sayth

The, xiiii, Chap

Omyte they must the Gentles trades
and flye their doyngs quyghte
And onelye serue almyghtye God
wyth all their mayne and myght
Such bealts as they myght not then
are manifestlye tolde (eate
And which wer cleane is there exprest
that

Deuteronomie
that eate they myght be bolde

The. xv. Chapter

To pardon dettes, then are they bode
at euery seuenth yeare ende

When god his wil is serud and kepte
no scarsenes he wyll send

Those that wyll lende to such as nede
the maner is tolde them how

Deformytie in sacrifice

the Lord doth not allow

The. xvi. Chapter

Quyetlye to kepe their feasts
the tymes are tolde them playne

When that they shuld be vsde & kepte
is wyrtten once agayne

O that Judges wolde marke & read
and do as God there bad

To take no gyftes in any case
but Justice to be had

The. xvii. Chapt.

Rewardyd must Idolaters
with death by law to dye

And doutfull thynges must be refard
to those that be on hye

E. iii.

pres

Deuteronomie

Presumptuous men that do rebell
must dye the law doth mynge
The man, and state that he must kepe
that they wolde take to kyng

Halffe thys boke is told afore
seauenten chapters iust
Seauenten moze ye shall haue next
in God put we our trust

The .xviii. Chap

Al the Levites that were priests
myght not possessions haue
All sozcery thei must auoyd
their liues to kepe and saue
Moses tolde of Christ to come
and bade them hym to heare
The Prophet false thei must not wey
noz all hys doyngs feare

The .xix. Chapt

Because that murder myght be done
agaynst the doers mynde
For refuge, cites wer set out
and there vnto asygnde

The

Deuteronomie

The false witnes must haue the stone
recozue to hys owne brow
An eye for eye, and tothe for toth
the law dyd then allow

The xx. Chap

Such as might not the go to warres
thys chapter doth expres

The law of armes to them is tolde
to vse in warre or peace

The Cananites the Pherezites
the Jebusites also

With the Heutes they must destroye
not lettynge one to go

The xxi. Chap

Decree dyd god a goodly lawe
for him that was found deade
And how the Que shuld hym behaue
a Gentle for to wed

The fyrst borne sonne he must posses
the herirage and land

The child that parents doth not fear
must dye euen out of hande

The xxii. Chapter

Ech mā must helpe his neighbours alle

E.iii.

al

Douteronomie
although he be vnkowne,
The man denyd the womans tyre
and she to go in her owne,
A insley wolsey might not be woꝛne
the adulterer muste dye,
And oꝛder taken foꝛ that man
that wyth a mayde dyd lye,

The xxiii. Chap

Foꝛbydden was the gelyed man
in Christes church to dwell.
The harlots byꝛd doth god cōmaūde
that they shuld quyte expell,
Ther might no whoꝛe amōg thē bide
the loꝛde dyd so decree,
The lone of thyngs is there denide
to lende on vlyrpe.

The xxiiii. Chapter

Gene leane dyd Moyses to deuozce
foꝛ causes that were lyght
The newlye spousde they might not
in bataille foꝛ to fyght, (foꝛce
Foꝛ money lene and seruaunts hyꝛe
a goodly lesson tolde,
Some leyfing lyft in fielde and towne
foꝛ

Deuteronomie
for poore folke, yong or olde.

The. xlv, chapter

How many stripes the trespasser
shuld haue for wycked lyfe,
A man that dyed without a sonne
his brother shuld wed his wyfe
That waighis & measures shulde be
reade ye the chapters end, (just
Who so doth vse the contrarie
shall come to wycked ende.

The xlv chapter

Justly must they paye their frutes
that fyzt to them dyd fall
The tithes they were commaunded to
they shulde then pay them all,
Unto the priestes the fatherlesse,
the straunger and the wydow,
Such goodes wer then the poores of
how so they vse them now, (right

The xlv chapter

Knowledge had, the people then
an aultar vp to reare,
Afoze that Iordane they dyd passe
or came the land so neare,

The

Deuteronomie

The curses then that Leui was
commaunded for to speake,
Against all those that dyd delyte
goddes wyll to burst or breake

The xxviii. Chap

Louyngly the lord dyd blesse
the keepers of hys wyll
to stablyshe the in their good myndes
to kepe them in it styll,
And curse he doth the contrarpe
wyth cursyng meruelous greate
Those that him loue he doth the blesse
his haters he doth threat

The xxix. Chap

Moses then went out and spake
vnto the people all,
And sayde to such as feareth god
the lord defende them shall,
But they that not regard hys wyll
such plagues on them shall come
as lyke hath not ben seene on earth
from tpsyng of the sunne,

The xxx. chap

Not farre from them that do it seke

Deuteronomie
Is goddes almyghty worde
Chose that it loue, and it obey
are saued from the swoorde,
Withyn our mouthes, & in our hertes
the worde is alwayes preste,
Chose that it keepe are sure at length
for it they shall be bleste,

The. xxi. Chap

Olde was Moses and dyd chose
then Josue in his steed,
To whom he sayd, see I be stronge
and haue no feare or dreade,
Thys boke he wrote and dyd it geue
into the Leuites hande,
And chargd y thet y same shuld reade
when they came to the lande,

The. xxii. Chap

Pleasauntly then dyd Moses synge
a goodly song of prayse,
Unto the lord for all the actes
that he had wrought alwayes,
And by he went vnto a hyll
to loke on Canaan,
God bade him there to runne the race
that

Deuteronomie
that all hys fathers ranne.

The xxxiii Chap

Quietely Moses dyd preparte
to slepe his fathers slepe,
But thys he sayde afoze he wente
that god his Sainctes doth kepe
Also he blessed all the tribes,
afoze his Dyinge Daye,
And told how thei shuld rule & raigne
if they dyd god obeye.

The xxxiiii. Chapter

Rest from hys worke did Moses then
and so gaue bp the goste,
At hys departure they dyd wepe
euen thoro wout all the hoste,
And Josue dyd hys come possesse
as Moses had it wyld,
And ruled all the Israelites
in cite and in fielde.

Of Moses booke here is the laste
as he dyd them all write,
Unto the lorde gyue ye the prayse
whych is the god of myghte.

A I R I S.

